527 /148 cont./ dressed in red jackets, nicely made-up, and
571 decked with jewelry, pounding with precise movements, eyes cast down. After some time they are replaced. Under the surveillance of a couple of older women, four others descend from the house and take over the pounders while the first team again goes up, always with an escort and with eyes cast down. From behind the barred windows of the front rooms -- on this occasion the entire house is the domain of the women -- they peep outside where in the half-light of the yard the men walk around, sit, talk, and smoke (1).

[273]

[554]

1. Little drinking is done. If there is rice wine (ballo'ase) present, the number of bottles is limited. Only the higher guests receive a bottle and share some of this with the others. Serious drunkenness does not occur. Makassarese who drink ballo' proceed to tell taller and taller tales and become increasingly provocative in their remarks. At such times they avoid the company of a higher person.

527 It is reported that formerly a group of young men from
571 another kampong, attracted by the provocative sounds, would
177 once in awhile make an attack and try to run away with one
571 of the young girls. This would then give rise to a general brawl. The young men of the house group would then defend their young sisters and cousins against an attack from outside. Nowadays such a thing no longer occurs. The festival has become a comparatively dull display since fighting and

2: Wilken--22 E-5 (ca. 1880) 1893 OB1 Indonesia OB1

Makassar OG6
Ceram OH9
Buru OH8

Ambon OH4
Moluccas OH1
Javanese OE5
Borneo OC1

[9 cont.]

I A MO 273 Sagwire, when fermented, cannot strictly be called an intoxicating drink. The natives know how to make intoxicating drinks, however. First, there is koliwater, which is used in the Moluccas and especially by the Ambonese. Koliwater is made by distilling sagwire in a very primitive way. Two kinds are distinguished, koolwater-kapala and koolwater-kaki, first and second quality, or as we would say, single and double offerings (2).

2. Van Hoëvell, Ambon, p. 138, note.

Bo J I 273 An intoxicating drink made from rice is more common, however. Glutinous rice (Oryza glutinosa), the Malayan pulut and Javanese kĕtan, is used primarily. The process is known among the Javanese, the Malayans, the Dajak, etc. The Dajak, who make it more than the others, do it as follows. First the rice is cooked and then put in a pot with some yeast, ragi. This mixture stands for a few days, exposed to the sun. Then water is added, and it ferments for a couple of days. The liquid is then strained through a cloth. This liquid is the popular drink called tuwak. The Malays prepare a drink called tapai in about the same way, adding ragi to pulut. On Java this drink is called badag when made with ordinary rice and brom when made from pulut (see note, p. 650).

MK ● 273 The Buginese and Makassarese make a similar drink called brom (3). All these drinks are very intoxicating and

3. Matthes, Mak. and Boeg. Woordenb., see brom.

I Bo Bu A C 273 cause drunkenness, especially after standing for some time. The Mohammedan peoples, however, generally do not indulge in intoxicating drinks, being restrained by the prescriptions of the Prophet, who prohibited them for his followers. [10] The Dajak, however, use tuwak to excess; as do the Ambonese (1)

000 Balombaru, September 4, 1949. Fifth day: I got to the kampong a little late, and went through most of the rest of my notes, although I am still not quite finished.

2602 Food and drink: they said that the poor folk might eat much
• 273 maize at certain times of the year, but that everyone pre-
689 ferred rice all the time. They said they didn't eat horse-meat. Fish is very common, both fresh and dried. Fish, however, is expensive now because rope and cordage for the nets is also expensive. Very few people drink wine, because if they become drunk they are beaten if they use bad language. Thus the very few who like to drink are afraid to do so in the kampong and therefore go to Makassar for such activity.

[276] There is said to be a total lack of opium smokers.

224 Deer are hunted farther away with lances and ropes (for-
411 merly at least). Also, stringed spears were formerly used
857 in war. They had heard about the blow gun but did not know about poison, that is, for the dart tips. This was too long ago. Today they say that the children use a form of blow gun with a cotton wadded dart to kill birds. It is about a meter and a half long. They described devices for scaring birds away from the rice fields. If a ruler is present at a
[541] deer hunt, the deer must be killed in front of a grandstand, as in Bontorio.

351 Fences are built around houses, but the ones I see are
342 mostly flimsy and sparse. As to house construction, I was
764 shown the main post. It was a little to the rear of the other center one. If there is a corpse in the house, it is laid on the side of the house to the rear of the main post (thus in the rear of the house). In regard to the two pavilions said to have been used formerly, one was for the body and the other for guests. They said no more. They knew about the old
513 habit of sticking a spear up through the floor to kill someone
682 and how the folk would sleep on buffalo hides in order to prevent this.

287 Tapa: they know about bark cloth, and said that in the
291 Japanese time they were forced to make it again: Thus the
411 old art is not dead. They said that formerly, and to some
505 extent at present, women wore pants under the sarong. As for the kris, formerly all men carried one, except slaves.

[301] Women's ears are pierced, and this goes for everyone.
304 However, they did know about the European screw habit, and
881 showed me some earrings which were made for them. Girls'
842 ears are pierced at from three to five years, but they say
574 there is no attendant feast. They agreed that girls are cut at from four to eight or more years of age, and this is accompanied by a feast.